Herskovits & Herskovits R-5 (1934-1935) 1934
533 Bush Negroes 533
Saramaca

533 ing quality as it continued slowly and yet more slowly for a time, then quickened sharply at irregular intervals.

533 "Who is singing?"

"The gods," said the woman at the fire, without pausing to look up as she fanned the small flame with a woven fiber fan.

"Whose gods?"

"Amasina's, and the god of a woman of the G'aman's family. She got back from the menstrual house last night, and this morning when Amasina got her god, she got one, too."

"May I go and listen to the singing?"

"Yes."

But before the white woman had walked ten paces, she came face to face with Bassia Anaisi.

"I am going to your quarter, Bassia. The woman at the fire said I might go and listen to the singing. Is it all right?"

"Yes, go."

In a few seconds she came to a house before which several women were gathered. Outside its doorway calabashes stood in a curving line across the entire stretch of front wall, some filled with a dark liquid and others with rice, while directly in front of the door itself a dark uncorked bottle had been placed.

Down several paths came women, each with a calabash in her hand, and each as she reached the line of calabashes placed hers beside the others, and went into the house. The women entered singly and remained there but an instant, emerging with lines of white over their arms and bodies. What had taken place in the house while they were there it was impossible to tell, for the singing had continued without interruption.

Two voices were heard now. The voice which had carried across the clearing still intoned the word "Ondyi," while the other chanted in a soft and beautiful voice words which came without pause or harshness, except for a strange hissing sound which issued from somewhere inside the house.

"May I come closer?"

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

199
The decoration of
177 objects with cowrie shells comes by way of Africa. The
[208] monkey dance said to be practised by the Djukas is described
[744] as similar to the gorilla dance of the West Coast. The coiled
wire bracelets and anklets are of African design, and the
[301] general mode of dress is the same.
284

The Djuka attitude toward the silk-cotton tree is common among the tribes of the Guinea Coast. "Throughout West
[328] Africa from Senegal to the Niger the silk-cotton tree is regarded with reverence and believed to be the abode of a god or spirit. This general consensus of opinion is no doubt due to the stupendous size attained by some of these trees, which tower far above all others of the forest."

[524] *Adji-boto*, a game in which seeds are placed in round holes in a board, is played not only by the Bush Negroes but also by the Town Negroes of Paramaribo; it is found along the Gold Coast, Benin, Sierra Leone, West Sudan, and, in modified forms, in many other parts of Africa. The fish spear
[227] of the Djukas is found in Liberia, Mandingo, and the Gold Coast. Shooting fish with a bow and arrow is an African
[224] custom, but it is also widespread among the aboriginal Indians of South America. On the other hand, according to Dr. W. Roth of Demerara, a number of traps and hunting devices now used by the Guiana Indians are of African origin and have been borrowed from the Negroes.

● [375] The Djuka fire fan, woven of split rattan, is borrowed from the Arawak Indians, but different types of the same device can be found also among the Tshi- and Ewe-speaking people and in Liberia, Cameroons, etc. The Bush Negro

412 /9 cont./
culprit is condemned to find the requital in his offspring. His
[672] children, children's children, and great-grandchildren must render
[567] slave services for the family of the person poisoned.

692 Moreover, they usually act in accordance with the judgment
and the decision of their elders or council members. Most punish-
681 ments consist of whip lashes.

Chapter IV

Weapons

411 These consist of rifles, machetes, bow and arrow, and lances.
278 In some cases they also use a kind of cudgel (1). The most dangerous
682

1. An Indian weapon called apoetoe.

one that they possess, however, is an assortment of vegetable poisons with which they can secretly strike their enemies and whose effects manifest themselves slowly, but are usually lethal. They not only mix these with one food or another, or in snuff or tobacco, but in the case of some can merely bring them in contact with a part of the body and thereby produce to the most infectious results.

/9/

Chapter V

Dwellings, Practices, Customs, Housekeeping

342 Their huts are constructed low above the ground from un-
829 worked round wood, covered with pina, the leaves of a palm species (1), and surrounded by palisade pales.

1. Euterpe oleracea Mart.

352 The couches and sleeping places within are also made of paling.

354 Inside the hut is found the hearth or place for the fire, on
372 which they cook and in which they constantly maintain a fire for

354 /9 cont./
[372] they do not like to be without it; at least they do not like to
[353] sleep without a fire. Their weapons hang above their sleeping
[513] place, which is a hammock, in which man and wife sometimes lie
together. Rarely do more than one man and one woman with their
342 small children live in a single hut.

Their articles of clothing, as well as other small belongings,
296 are kept in pagalen, a kind of plaited basketwork, while they keep
251 water, strong drinks, sugar juice, rice, salt, and so forth in
415 calabashes and godos (2).
124

2. Both hollowed-out fruit rinds of the Crescentia cagete L. and the Cucurbita lagenaria L., plants from the family of the Cucurbitaceae.

415 Some of them have cedarwood clothes-chests, which must be specially mounted with a great deal of copper; one also sometimes finds liqueur cellars with gilded bottles.

353 For the rest everything is left out in the open in the hut.

Often many men come together in one hut for their meals
264 and eat out of one large bowl or calabash. The women withdraw after having placed on very low tables several calabashes or bowls of food for their husbands in the circle in which they are seated, never forgetting to add a large calabash with clean water for washing the hands before and after the meal. The women gather in another hut in order to consume what they kept out for themselves beforehand and what has been left by their husbands.

[888] If an aged person or a highly placed person is in their midst,
[554] he is offered the calabash of food first, so that he may take from it what he wants and eat it by himself from an ordinary plate, although seated in the circle, /10/ while the others partake of their meal from the large bowl. In general they talk with one another during the meal, the highly placed person also taking part in the conversation.

/24 cont./

Chapter XVI

Manner of Traveling, and so forth

484 Their manner of traveling is very simple. Usually wife and children accompany them; very rarely do they go alone. They never take along more food provisions than they consider to be strictly necessary, in order not to have any burden of great baggage, for which their small, narrow vessels made out of a tree trunk are in any case little suited.

484 As primitive people they are able to withstand deprivations
411 very well, but nonetheless they always take care to be armed when they go traveling. These hunting and war weapons consist of guns, powder, lead, bow and arrows, as well as a machete and an ax.

484 Frequently they can continue on these journeys in a small,
505 narrow corjaal (canoe) for weeks on end; there is, of course, a
[501] great lack of comforts, but they are contented so long as they
[372] merely have a little place in the corjaal where they can maintain a flaming fire, which serves for the preparation of foods and because the Negro generally finds in it a, for him, pleasant sociability. Their journeys are not of great significance; they never extend across the sea, which is the case among the various Indian tribes.

/25/

Chapter XVII

Manner of Waging War, Ceremonies in connection with Concluding Peace and Alliance

721 War is rarely waged by or among them, but when it does take place, their conflict bears the character of a thirst for revenge, treachery, and hatred.

728 At the conclusion of peace, the subject party pledges itself
[273] to satisfy the demands of the victors, provided these are mutually judged as fair. As part of the ceremonies observed on this occasion there is also a large consumption of dram.